844 846 As soon as the child has made his appearance one of the midwives ties the *umbilical cord* (likabana) near the navel and cuts it about three inches from it. The little sore is anointed with a kind of fat ; the bit of cord remaining with the baby is attended to with great care : it generally falls off at the end of the first week, and this is the signal for the end of the period of confinement.

The after-birth, the *placenta*, is also looked for with much anxiety : it is called *yindlu ya ñwana*, the "house of the child," or *hlalu*. When it is delayed too long, the midwives begin to fear "because the blood which is inside has not all come out and will kill the mother." In the Khosa clan, should the placenta not come at once, the woman is told to stand on her feet, her body half bent forward, and all the midwives begin to move their index fingers from right to left, emitting at the same time the following sound : tswi-tswi-tswi-tswi. This is said to help the placenta to come. The placenta is generally buried deep behind the hut on the spot where the birth has taken place ; but some prefer to bury it inside the house, fearing the dogs might unearth it, which is taboo.

The child is then washed with water. This water is thrown away as being polluted by the blood of the birth, which is taboo.

553 787 *Naming the child*. On the day of birth or on one of the following days the child receives his name (bito). There are four principal ways of choosing this.

1) Often the parents give their offspring *the name of a chief* as Musongi, Makasana, Muzila, etc. It flatters their vanity !

2) But frequently the parents like to recall a name of the old times (pfusha bito dja khale), the name of one of the ancestors, because it is a good thing to remember them. They go so far as to consult the bones. A name is proposed, and if the bones in falling do not give a favourable indication, another is tried till they feel sure that the die "has spoken" (1).

553 608 3) Or it may be that somebody asks the favour of giving his

(1) The Christian Natives like to ask their missionary to choose the name, perhaps for a similar reason.

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553 608 name to the new-born child ; a friend of the family may do so, but it is also often a traveller who happens to be in the village to whom this privilege is accorded. He will "*name himself in the child*" (ku titshula ka ñwana). This fact will establish a special relation between this person and the child, a relation which bears some resemblance to that of a godfather to his godson. Once a year he will come and give "his name" (viz. the child) presents. When the child is able to travel, the mother will go with him to pay a visit to his "friend in name" (mabitoku-lobye).

553 4) A fourth way of naming new-born children is to choose a name having some connection with the *circumstances of the birth*. Should a child have seen the light when his mother was travelling, he will be called *Ndlelen* viz. "on the way," "on the road ;" should the birth have taken place under a tree, the name of that tree will be chosen, put in the locative case, and you will meet many Thongas called Nkanyen (under the terebinth), Nkwakwen (under the Strychnos), Nkuwen (under the fig-tree), etc. ; or Mpfulen (in the rain), Marumbin (in the ruins), Mawewe, if the child is born during the war waged by the chief of that name, etc. When General Beyers was over-running Zoutpansberg with his commando, the Natives, admiring the swiftness of his movements, named many children after him (1).

551 The names of the Thongas are the same for the two sexes. There are only two which cannot be employed indiscriminately

553 789 (1) In the case of *kumumba*, viz. if a woman has lost many children (see Part. I. Ch. II. 8), should she give birth to a new one, a name will be chosen which will protect the new-born infant against the fate of his older brothers and sisters. I know a boy who was born under such circumstances. His grandfather *Shona* named him after himself in order to bring him good luck. The Rev. H Gaye, in an article entitled : "Des noms propres chez les Ba-Ronga" *(Bulletin de la Société Neuchâteloise de Géographie*, 1920) quotes an interesting instance of such a name. A boy was called *Nyamayabu*, viz. their meat. His elders had died and it was thought that they had been eaten by wizards. When this boy came into the world, his parents had abandoned all hope of keeping him alive and said : "It is their meat, the meat which the wizards will eat!" But they evidently thought that this name would be a protection to the child, perhaps because wizards would see that their evil tricks were known, and would fear to be discovered, if they killed it. Such names are called : "names of misery" (mabito ya buqiwana, ya ku tinjetja), as Bimza or Bisalifa, "the one who hiccoughs death :" wherever he emits his hiccoughs, he spreads death.

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837 684 692 The woman is questioned, and confesses when, where, and how many times he has sinned with her. If he denies this, the object taken from the hut is exhibited. The adulterer is condemned by the chief to pay a *whole lobolo*, £ 15 to £ 20, as much as is necessary to buy a wife. He is rebuked before the whole assembly. "If you had taken a girl, it would not have mattered at all. Why did you abduct a married woman ? Do you not know that it breeds endless trouble at court (tindaba) ?"

The counsellor of the deceived husband goes to the counsellor of the lover to claim the money. The latter must go to the guilty man. The parents of the adulterer insult their son : "You see! All this money lost now! If only you had lobola a wife with it!" They must help him to find it at once, because this is a law universally recognised : the price of adultery must be forthcoming. (Nandju wa bumbuye a wu pfumali). The poor man will have to pay ; he will even have to add a hoe to "drive away" (hlongola) the counsellor, who keeps it for his reward!

837 684 783 753 608 Why is adultery so strongly prohibited and punished ? Not at all from any moral consideration of purity or chastity, but for two other reasons. First a social one. Adultery with a married woman is a theft, because she is owned by a master. She is not punished herself, except when the watcher finds her out and gives himself the pleasure of thrashing her to his heart's content. The whole punishment falls on the man ; he is the thief. But there is also a physical reason for it : the *matlulana*! We have already met with this word. *Tlulana* means to jump over each other, to compete with each other. In the sexual domain it is said of two men who have relations with the same woman. "They have met [826] together in one life through the blood of that woman ; they have drunk from the same pool" (Viguet). This establishes between them a most curious mutual dependence : should one of them be ill, the other must not visit him ; the patient might die. If he runs a thorn into his foot, the other must not help him to extract it ; it is taboo ; the wound would not heal. If he dies, his rival must not be present at his mourning or he would himself die (See page 137). Should he even be the actual son (sometimes it happens that a son commits adultery with one of the younger wives